

Religious Literacy as The Future Direction of Islamic Education and The Basis of Teaching Civic Education in Pesantren

Usman

Indonesian Consortium for Religious Studies, Universitas Gadjah Mada (ICRS-UGM)

Email: usman2013@mail.ugm.ac.id

Abstract

Since religious literacy originated in Western society, it is important to first address its application in America and Europe. The teaching of the Bible in American contexts faces several serious issues, particularly in Texas public schools. These issues include anti-Semitism, sectarianism bias, the authority to interpret the Bible as God's word, understanding Judaism through a Christian lens, the Bible as a science textbook, and the Bible's role as the foundation of America. If Bible education in general continues to confront numerous issues in America, then Indonesia's issue is determining whether religion must be taught in formal education. Practically speaking, religious literacy refers to the capacity to comprehend various religious doctrines and rituals to maintain societal harmony and prevent conflicts stemming from religious differences. The significance of religious literacy and civic education in Islamic education and pesantren will be emphasized in this article. This article employs interdisciplinary methodologies to conduct qualitative research. Participant observation, in-depth interviews, and documentation studies are the approaches used to collect the data. Comparative constant and symbolic interaction are the analysis techniques used. This article concluded that teaching about religion in accordance with the religious literacy idea is far superior to placing a strong emphasis on dogma and indoctrination. The religious education policy determines whether religious literacy instruction is successful. It is necessary to reconstruct and rework the goal and methodology of religious education in the instance of Indonesia.

Keywords: Religious Literacy, Islamic Education, Civic Education, Pesantren

Article History

Received 03 Sept 2024

Revised 16 Dec 2024

Accepted 16 Dec 2024

Available online 17 Dec 2024

Introduction

The urgency of religious literacy in Muslim urban society cannot be overstated, especially in combating radicalism, promoting tolerance, and empowering youth in a digital age. By implementing religious literacy within *pesantren*, educators can cultivate a generation of informed Muslims who can engage thoughtfully with their faith while navigating the complexities of modern society, or even demonstrates wisdom, creativity, and responsibility in all aspects of life (Umar, 2023). Through these efforts, *pesantren* can play a pivotal role in fostering a more literate, tolerant, and engaged Muslim community in urban settings.

Religious literacy in the context of Islamic education in *pesantren* has a very important role in shaping the understanding and practice of Islamic teachings among *santri*. By increasing religious literacy in *pesantren* community, *santri* not only strengthens their religious identity but also contributes to the development of a more harmonious and inclusive society (Azhar, 2021). Therefore, efforts to improve religious literacy must be a priority in religious education and programs in *pesantren*. In religious literacy, every *santri* is not only assessed by their abilities or expertise regarding certain religious teachings and practices, but is able to use and place the teachings of that religion in different places and times for the purpose of social harmony (Hannam et al., 2020). Thus, the goal of religious literacy is in line with the goal of *pesantren* teachings.

Several aspects that can be developed from the implementation of religious literacy in *pesantren* include: increasing religious understanding outside of one's own religion, supporting harmony between religious communities, being able to respond to modernization challenges, encouraging social participation, and supporting efforts to improve social justice. All these aspects can be achieved if the leaders of the *pesantren* establish a religious literacy policy as part of the vision and mission of the *pesantren*. Through a systematic approach and clear policies as well as innovative learning methods, *pesantren* can increase religious literacy among their students, so that they can become individuals who not only understand the teachings of Islam in depth but are also able to apply them in their daily lives in a moderate and tolerant way (Imamah & Lee, 2024).

Practically speaking, religious literacy is the ability to see and to analyze the meeting point between religion and life faced by society, both in social, political, and cultural aspects from different points of view. People who can understand or be literate in religion will have an open minded or inclusive attitude, because their attitude is based on a proper understanding of the history, beliefs and practices of religious traditions born in certain social, cultural, and historical contexts (Moore, 2007). From this explanation, it can be said that there are two basic features of religious literacy. The first is understanding the world religious traditions and the second is the ability to comprehend different religious activities that manifest differently in social, political, and cultural lives. People who categorized religiously literate should have capable to understand and to explore various dimensions of religion through political, social, and cultural expressions beyond space and time. Their understanding and exploration are not only limited to their own religion, but also to other religions. For example, to be able to love their neighbors who are of different religions, they should recognize and understand their neighbors well. The more they have enough and better understanding with different people, the more connected and alive religious values become in their daily lives. Otherwise, the more they have many limitations to meet and to know other religions, the greater the clash or prejudice will happen (Dinham & Shaw, 2017a).

Prejudice often happens because of misunderstanding or ignorance of others. Different religious groups certainly have different believe system and different cultures. Without knowing these differences, it is difficult to understand others, let alone to respect (Zuhdi & Sarwenda, 2020). In religious literacy perspective, people not only have the ability or expertise regarding the teachings and practices of a particular religion-Islam for example but they should also be able to use and to place their religious teachings in various contexts of place and time. In brief, it can be said that the practice of religious literacy also means the ability to understand different religious teachings and practices for the purpose of social cohesion and to avoid polarizations based on religious interest. Another aspect of religious literacy is the ability to cooperate with other religious adherents (Ashraf, 2019). To build religious literacy, it needs three competencies. First is

competence to understand one's own religion in relation to people who are different from oneself. The second is comparative competence to understand other religions to establish tolerance and empathy. Third, collaborative competence, which is working together to overcome various challenges in an increasingly complex world (*Capacity Building for Madrasah and Pesantren Teachers "You, The Other, and What You Do Together,"* 2021).

In the context of education in Indonesia, Dicky Sofjan mentioned that religion is an obligatory subject that all students ranging from primary up to university need to take this subject. But in fact, student only learn their own religious tradition. Muslim just study about Islam, Protestants about Protestantism, Catholics about Catholicism, Hindus about Hinduism, and so on (Sofjan, 2020). Ideally educators have a strategic role in developing religious and cultural literacy that can penetrate the depths of understanding of students. From childhood we offer an understanding of how they should understand their own religion, also other religions, which will determine the face of interreligious harmony in the future. The relationship between religious literacy and education has been articulated by Hannam (Hannam et al., 2020) (2019, 31). The authors said that education should help children and young people to become knowledgeable about a wide range of different religious beliefs and practices. It means that as religious believers we are not enough to understand our religions, but we have also to understand other religions both beliefs and practices (Dinham & Shaw, 2017a; Hannam et al., 2020; Kosim et al., 2023).

With the above understanding, religious literacy emphasizes more on understanding, living, and practicing religious values that can be adopted by all humans regardless of their religions. This literacy can only be realized through the educational process carried out from an early age, especially in the family environment. Of course, the education referred to here is more understood as a process of self-transformation to become a person of positive value such as full of peace, happiness, love, empowerment, and sincerity. The habituation of universal religious values should be done in the golden age, because character is formed at this age. Because children at this age understand more concrete things, real examples, or modeling from people around them, especially parents and teachers, are needed. This means that parents and teachers must be religiously literate. If possible, educators might use religious literacy as the future direction of religious education (Hannam et al., 2020). Teaching about religion following religious literacy concept is much better than emphasizing indoctrination and dogmatic aspects.

Based on this background, there are 4 questions that will be answered in this paper, namely: (1) What lessons have been learned from the practice of religious literacy in other countries, such as America and Europe? (2) How does Islamic education response to religious literacy? (3) what is a suitable religious education model for students to grow religious literacy awareness? (4) How to implement civic education in Pesantren?

Method

This article is qualitative research using interdisciplinary approaches such as sociological, anthropological, and historical approaches. An interdisciplinary approach to research involves the integration of knowledge from two or more academic disciplines into one activity (Paranjpe, 2019, p. 37). This approach also offers an interesting conceptual framework because this research does not only focus on normative and dogmatic aspects, but it also pays attention to social and cultural aspects with a philosophical and anthropological perspective. In an anthropological perspective, religious understanding can be done by looking at the forms of practices that grow and develop in society. Anthropological analysis can show the process of social transformation of followers of indigenous religions, and can explain the emic perspective of the dialectic between indigenous religions and the state (Corry et al., 2021).

Interdisciplinary approach used as a method to describe how social behavior of the community is related to what is done (cultural behavior), what is believed and known (cultural knowledge), and what things are made and used (cultural artifact) according to the perspective of the local people or *emic* perspective in anthropological term (Hahn et al., 2011). In other words, this study seeks to understand how people perceive, explain, and describe their own living system.

This research leads to the discovery of constructs (which relate to beliefs, rituals, and artefacts both philosophically and historically) and the discovery of prepositions (statements as theories) using data as evidence.

The data collection methods used in this study are as follows: Participant observation, in-depth interviews, and documentation studies. Participant observation is regarded as the classical anthropological method and the qualitative method *par excellence* (Blaikie, 2000, p. 243). I used this method to get information about cultural, religious, social, economic, and political practices. In addition, participatory observations are also useful for seeing the pattern of interaction of *pesantren* community with the surrounding communities.

The steps to be taken in carrying out the observations involved are as follows. First, the researcher will conduct preparations or social approaches. This is done in order to bring together the mind or to build trust each other. This activity is used to break the atmosphere of mutual understanding between the researcher and community, so that the researcher can obtain information from the subject without being suspected. Second, after being accepted by the community the researcher then lives with in (lives with the subject) and engages in their religious rituals. The results of this engaging experience are further recorded in the fieldnote. Third, the researcher will make understanding of social situation such as places, performers, and activities. In conducting involved observations, researcher will place himself "somewhere" and observe the actors, interaction between actors, and the interaction of actors with symbols, as well as observation of time settings. Fourth, the researcher will focus on observations related to belief systems, interactions, and rituals seen from physical settings (Fox, n.d.).

The second is in-depth interviews. In-depth interviews were conducted with several key informants, consisting of: (1) administrators and leaders of Islamic boarding schools (2) teachers/ustadz (3) community leaders (4) *santri* (5) Academics from several universities (6) government elements,

The third is documentation studies used to obtain supporting data such as member names, level of involvement in ceremonies, and other important documents that support this research (Blaikie, 2000, p. 235).

After interviews, observation and analysis of documentation which is a way of collecting data, then the data is recorded descriptively and reflectively which is further analyzed. This data analysis is carried out in order to find and organize (construct) systematically the records (descriptions) of interviews, observations, and others to increase the understanding and meaning of researchers about the object of research (Blaikie, 2000, p. 236). This study used a combination of two data analysis methods, namely: symbolic interaction and comparative constant. First is symbolic interaction. This method is used to develop the theory. This mindset departs from empirical findings and then this empirical one is used to construct abstractions. This method uses a historical-ideographic mindset, which is a mindset that says that there is no similarity between something and another because of differences in time and context (Chamberlain-Salaun et al., 2013). The researcher in addition to seeing historical reality as it is (empirical) through observation, in-depth interviews, and documentation studies, then the researcher goes deeply in the "area of substance" by exploring the meaning behind the empirical findings. Second, comparative constant. The researcher carries out the comparative constant to find out another contextual meaning from the empirical findings as a basis to construct theoretical conceptualization. At this stage the data analysis mindset used is a reflective mindset, which is the process of "pacing between the empirical and the abstract (meaning) (Chamberlain-Salaun et al., 2013).

Result and Discussion

Religious Literacy: Lesson Learned from United States and Europe

Religious Literacy in America Context

The concept of religious literacy came originally from the West culture, so it is necessary to discuss first how the concept is used in America and Europe. After that, it is discussed what lessons can be drawn from the two different contexts. In the article written by R. Scott Appleby.,

the author reported some critical problems regarding teaching the Bible in Texas public schools such as bias of sectarianism, the authority of interpreting the Bible as God's word, understanding Judaism through a Christian lens, anti-Semitism, the Bible as a Science Textbook, and the Bible as America's foundation. If America still faces various problems related to teaching the Bible in general, then the problem faced by Indonesia is the question whether it is necessary to teach religion in formal schools or not. This controversial question leads to pros and cons because of different reasons and arguments from each side. Some people that agree to teach religion in formal education argue that it will bring about human salvation in the world and hereafter and, therefore, religious education must be introduced to students as early as possible. For this group, religion is important to be taught in schools because it is a "life guide" that can guide people to the "right path". More importantly, teaching religion in schools is an obligation mandated by God and his Scriptures. Meanwhile, groups that oppose religious instruction in schools argue that it has the potential to be misused and perverted by teachers for certain purposes and interests (Carlson & Appleby, 2001).

It is not easy to resolve and compromise the pros and cons of people's opinions about religious teaching in schools because they depart from different reasons, goals, and argument bases. For example, pro-groups presuppose religion as something good, positive, and bring benefit to mankind. Meanwhile, the contra group considers religion to have a "dark side" that can have a negative impact on society and threaten relations between humans (Maemonah et al., 2023).

Religion is like a double-edged sword. One side of religion contains universal humanitarian teachings such as love, compassion, mercy (mercy), help, etc. which, of course, are very good and positive for people of any ethnic and religious background. But on the other hand, religion also contains texts, teachings, norms, rules, or discourses that, if not properly anticipated – can bring evil in society such as dictums about dogmatic truth claims, post-death salvation claims, purification of faith, heresy of other beliefs, and so on. In Appleby's term, it is known as "The Ambivalence of the Sacred" (Carlson & Appleby, 2001).

If ambivalence or ambiguity is the inherent character of a religion, is it still necessary to teach religion in schools? The answer to this question depends on two things. First, what kind of religious curriculum/lessons will be taught in schools, and second, what kind of religious teachers will teach religion in schools. If the curriculum / religious lessons taught contain good and positive human values to build social harmony in a multireligious society and for the progress of the nation and state, then there is no problem of religion being taught in schools. But if the religious curriculum / lessons taught contain teachings, norms, rules, and discourses that have negative nuances and have the potential to create ugliness, disharmony, and decline in society, then religious lessons are unnecessary and not important at all to be taught to students. Thus, if the teachers who teach religious lessons are good teachers, open-minded, broad-minded, and tolerant-pluralist in character, then teaching religion in schools is not only necessary but very important to be taught to students. On the other hand, if the religious teachers are a group of short-sighted and fanatical blind people, narrow-sighted and rigid and exclusive in character who are anti-pluralism and humanity, then teaching religion in the school is completely unnecessary and unimportant (Nurpratiwi et al., 2021).

Europe

Jose Casanova (2011) in his book *Public Religion* expresses his belief that religion not only still exists, but even still plays an important role in the public sphere or in public life in Europe. They argue that there was a religious shift among Europeans that led to the strengthening of "private religion", a religion that is not fully visible in the public sphere. The public religious sphere became lost and transformed into a private one (Casanova, 1994). From this context of European society, especially in Britain, Paul Smalley stated that religious literacy is the key employability in modern Britain. In line with Smalley's opinion, the authors argue that religious literacy is closely related to government efforts to manage religious diversity. They suggested that the success of managing religious diversity lies on the successful in doing religious literacy (Sakaranaho et al., 2020, p. 2). I agree to this argument and it can be applied in Indonesia context that religious

diversity. The diversity of Indonesian nation can be seen from the diversity of cultures, religions, races, languages, tribes, and traditions. From this point of view, it can be said that multicultural societies are not homogeneous, but heterogeneous characteristics. It means that the pattern of social relationships among individuals in society is tolerant and accepts the reality of living co-existence peacefully with each other. Unfortunately, the phenomenon of a peaceful and harmonious life does not always occur in multicultural societies. Tensions and conflicts often arise in societies that have a diversity of different cultures, religions, languages, races, and traditions.

Various tragedies of disharmony have occurred in multicultural societies due to the lack of multicultural awareness, low religious literacy, and lack of wisdom in managing the diversity of society, which causes horizontal friction leading to division. To anticipate tensions and conflicts in the community, it is necessary to strengthen religious literacy accompanied by internalizing appropriate and wise religious understanding. In the context of a diverse multicultural society such in European countries, religious literacy is needed as an effort to build understanding of other people's religions, to respect for other people's religions, and to be tolerance with people of different religions. Therefore, strengthening religious literacy is not only carried out through formal education ranging from elementary schools to universities, but also it can also be done through informal education (Dinham & Shaw, 2017b).

From the context of Europe, we can understand that religious literacy is a contested term. Many scholars such as Taylor, Prothero, Gallagher, and so on have proposed a proper definition. Religious literacy has been also divided into some categories such as ritual literacy, confessional literacy, denominational literacy, narrative, and interreligious literacy. The point to note is that there is no single definition of religious literacy and that it covers some aspect of life. It is also related to geographical and historical knowledge, political and economic awareness, and an understanding of culture, literature, and the arts. In the end, the author suggested that the trust best way to understand religious literacy is to develop knowledge and understanding of belief and practise by encountering the lived reality of religious belief (Fuller, 2019).

Ideally no religion wants to have interreligious conflicts, but, the tension and conflict between religious groups often happened in many circumstances. It is not only occurred in Indonesia, but also ins other countries such as Jewish-Muslim conflicts in Palestine, Buddhist-Hindu in Sri Lanka, Hindu-Muslim in India, Muslim-Christian in Western Nigeria, Judeo Christian-Muslim Extremists, and a variety of other cases. One of factors related the conflicts is the lacking of trust each other. As it is explained by Handi Hadiwitanto "religion may promote trust, but can also lead to (out-group) distrust. The latter is the case when religious convictions are exclusivistic and discriminatory in nature" (Hadiwitanto, 2021, p. 118).

The cause of distrust in relation between Muslim and Christians is related to the model of social relations today. We must admit that the model of social relations today is segregating and isolating: creating a group based on a certain similarity within a community settlement. According to Hadiwitanto (Hadiwitanto, 2021, p. 127), religious segregation occurs in both political and social domains. This kind of segregation also occurred in several kinds of relationship such as the interrelation of ethnicity and, of course, the interreligious relation. Historically, the pattern of separation was deliberately adopted by the New Order Government as part of relationship politics to eliminate the possibility of intergroup conflict in massive scales. This effort is an integral part of SARA preservation, where the state systematically makes ethnic, religious, racial, and intergroup issues taboo to be discussed in public spaces (Ropi, 2013). But on the other hand, people with this relationship pattern are already at home in the comfort zone of their respective regions. Society becomes less prepared to see or appreciate differences naturally; not flexible in differentiation. Consequently, there are reduced civic values and culture values. To some extent, this pattern creates new enclaves that eventually pave the way for continued segregation.

If we want to avoid social and religious segregation, we should promote trust in society or in organisations, then we need to know more precisely what kind of trust we want to promote in the context of interreligious relations. There are several trust theories that we can find in

Hadiwitanto's dissertation (2021). He promoted what he called as generalised trust. The generalised trust is related to strategic trust, moralistic trust, and specific circumstances.

For instance, I embrace Islam as my religion; I believe that the tenets and teachings of Islam have shaped me to how I actualize them in daily life, yet I realize that there are various kinds of people beyond my life; and that they also are like me (in actualising their live based on their different religions). Should I attack them since they are different from me? If I do that (accusing them), automatically I still entrap my insight in distrust to others. Therefore, trust is a virtue, not just a belief. The virtue of trust is the tendency to behave as if one believes that others will behave in the right way and the tendency to value such behaviour in oneself and others. A virtue is a kind of social norm that we endorse for others, and, by implication, for ourselves.

Response Islamic Education Religious Literacy

In response to the important of religious literacy, some private religious institutions have transformed into modern school with the specific name such as al-Azhar, al-Izhar, Insan Cendekia, Madania, Dwiwarna, and many more. These Islamic schools are called "elite school", "excellent" or "plus." There are several reasons why Islamic school transformed into global school. First, they accept students on a very competitive basis, both in terms of academic and financial ability. Second, teachers who teach are also accepted through highly competitive screening and selection. Third, these schools have various educational facilities and infrastructure that are much better and complete than traditional Islamic schools, *madrasah*, and even other government schools. The emergence of international Islamic schools as a response to the globalization is one of the interesting phenomena that has developed since the 1990s and is a sign of the rise of Islamic educational institutions in the face of the challenges of globalization. Another challenge for Islamic educational institution in recent time is the ability to transform religious education into religious literacy (Azra, 2006, p. 5).

Ismatu Ropi stated that elite Islamic schools are required to produce a generation that can race in cultural diversity and the rapid development of science without losing its identity. Seeing this trend, Islamic schools are required to be able to offer more quality programs, so that their students can become superior humans by considering at least three areas of attention. *First*, the balance between physical and spiritual education. *Second*, the balance between science and technology on the one hand, and social and cultural sciences, and religion on the other. *Third*, the balance between knowledge about the past and knowledge that develops now in order to foster awareness to learn from history about the progress of a civilization. In addition to Ropi's thinking elite Islamic Schools should be encouraged to be the pilot project of religious literacy programs both those launched by the government and those initiated in the school curriculum unit (Pribadi, 2022; Ropi, 2006, p. 263).

Two Models of Islamic Education

To implement religious literacy, Islamic education should develop an educational model. One model that is expected to be in line with religious literacy is *Sekolah Islam Unggulan* (Excellence Islamic School). This model is one form of Islamic educational institution resulting from a modification between the Islamic education model in traditional pesantren and the education system adopted from the Western school model. Islamic This model began to develop since the early 1990s. This model of school was carried out, mainly directed at the target group, namely students from the upper middle class. The parents of students who come from the upper middle class are generally those who have a college education background, most of whom are professionals who spend most of their time fulfilling the demands of their professional duties and work. Not infrequently this group consists of married couples with the same level and educational background and both work outside the home. Against such a background, they do not have sufficient opportunities to allocate their time, paying attention to the education of their children.

In addition, changes in the social environment that are so rapid increase challenges and influences that are not small for the development of education and personal formation of children, such as the widespread circulation of illegal drugs, narcotics, promiscuity, adolescent brawls to foster concern in these parents. *Back to religion*, returning to religion is one option for parents to provide security in the process of personal formation of their children (Kosim et al., 2023; Lukens-Bull, 2019; Nurpratiwi et al., 2021).

Excellent schools that offer integrated education between comprehensive religious education for the formation of religious persons on the one hand and education that provides a general knowledge curriculum that provides a general knowledge curriculum enriched with the development of modern science are the choice for parents from this circle. This kind of school ideally can be as a new model of school offering teaching and learning about religion and its interconnections with other social, political, cultural and economic phenomena (Sofjan, 2020).

The main purpose of *Sekolah Islam Unggulan* is to form a strong Muslim person starting from theological beliefs, religious practice, and the manifestation of moral child behavior. So, in contrast to Islamic education in pesantren with the mission of producing religious experts and *ulama*, education in Islamic superior schools has the mission of producing a generation of Muslims who have a strong religious base on the one hand, as well as mastery of science and technology with various educational instruments and modern technological devices. Therefore, these excellent schools were created in line with the expectations and needs of parents of children among them for the fulfillment of general education as well as a place that provides an educational environment to guide the formation of a person with a religious spirit (Pribadi, 2022).

There are two excellent models of Islamic schools. *The first model* is public schools that implement the government curriculum set by the Ministry of National Education, and combine it with an emphasis on Islamic religious education supported by an Islamic religious *environment* without students having to stay and live in school. Usually such a school model is called an "Integrated Islamic School." Such school models generally emphasize integrated general and religious education. In a sense, all subjects are conditioned with Islamic nuances, both Science, Mathematics, Geography, Science and Technology, and others. All such subjects are associated with spiritual values, or Divine values. *The second model* is the application of educational patterns such as in the pesantren environment, where students stay on their school campus (*boarding school*) under the care of the caregivers of the educational institution. This model of Islamic school applies an integrated education pattern between emphasis on religious education combined with a general knowledge curriculum that emphasizes mastery of science and technology (Azra, 2006; Maemonah et al., 2023).

Advancing Educational Institutions

An educational institution or school is a formal social institution, where the educational process takes place. School is an organization. Each social institution or organization has its own structure, function, leadership. Overall, a social organization can only function if it answers the needs expected by society from that social institution. We see in the era of globalization there are fundamental and fast-paced changes in social organizations. Educational institutions in a static and closed society are different from social institutions in the current era of globalization. But what happened inside the social institution called the school? In a well-known society, school institutions are very conservative and traditional, are difficult to change. School is usually a *cultural lag* in society. This is because schools are considered as institutions where cultural transfer takes place from one generation to the next. In other words, schools are a means of continuity of a society. This function is a globally accepted function because of human fears that it will lose its foothold in life. In traditional and closed societies this attitude is indeed a universal attitude. However, if there is a change in society as a whole and fast-paced, then educational institutions that are conservative and maintain the *status quo* certainly can no longer be maintained. The school institution will be an institution of hindrance to progress (Tilaar, 2005, p. 98).

What should school institutions do in the face of this fast-paced change? First, of course, school institutions must open themselves up to the changes that occur. Even the institution must

be the pioneer of change itself. If this happens, there will be an anticipatory and proactive acceleration of change. The changes that occur are even more directed and selective because they are born from a world based on science. The society of the future is a society based on science because advances in science and technology are characteristic of modern and post-modern societies (Kaawoan et al., 2021; Maemonah et al., 2023).

Educational institutions that are adaptive to changes in society must be within the current of community change itself. School institutions are not an obstacle but a laboratory for change. Apart from the institution itself, there have also been changes in students who will then become dynamic members of society have begun to instill creative and transformative attitudes in their development period. These are progressive educational institutions that do not challenge globalization but that accept reflectively the changes in society and that contribute to them to improve the lives of their members. Such a school valley means belonging to a vibrant society. The changed community owns or becomes a *stakeholder* and *shareholder* of its educational institution (Tilaar, 2005).

The school institution is not an institution of indoctrination by society or by the state, but it is a habitus that is open to human development. Therefore, the educational process is inseparable from economic, political, labor, and world peace issues.

One of the functions of education in modern society is to foster human resources which are the driving force of economic life. This means that education cannot be separated from the economic development of a society. Even education contributes to the direction of the economic development of a society. However, education does not mean a tool or *onderbouw* of economic life. Education not only prepares society as *homo economickus* but man it is the mover and director in economic life. Education does not follow the concept of materialist Marxism, but what is interesting is that without a good economic life quality education cannot be prepared (Maemonah et al., 2023).

Therefore, education and the economic world are very closely related in modern society. Education and training institutions are tasked with preparing the personnel needed in economic development and at the same time preparing moral personnel who direct economic life that is beneficial to humanity in general. Human resources developed by educational and training institutions have skills in moral decision-making and not solely for profit (Tilaar, 2005). According to Ali Idrus, global-minded education can be studied based on two perspectives: curricular and reform. *First*, based on a curricular perspective, global-minded education is an educational process that aims to prepare middle-class educated personnel and professionals by improving the ability of individuals to understand their society in relation to the life of the world community. *Second*, based on the perspective of reform, global-minded education is an educational process designed to prepare students with basic intellectual abilities and responsibilities to enter a life that is highly competitive and with a very high degree of interdependence between nations. Education must link the educational process that takes place in schools with the ever-changing values in a global society. Therefore, schools must have a value orientation, where our society must always be studied in relation to world society (Idrus, 2009).

The implications of global-minded education according to the perspective of reform are not only curriculum overhaul, but also overhaul the education system, structure, and process. Education with basic policies as social policies is no longer suitable for global-minded education. Global-minded education must be a combination of social policy on the one hand and on the other hand as a policy based on market mechanisms. Therefore, the education system and structure must be open, as befits activities that have an economic function (Kosim et al., 2023).

Pesantren and Civic Education

Formulating civic education in Islamic boarding schools is not an easy thing to do, especially Islamic boarding schools located in Muslim minority areas. The religious life and behavior of Muslims in minority areas is certainly very different from that in majority areas. Muslims in minority areas must truly promote tolerance in religious life and maintain interfaith

harmony. This is done not only to maintain the existence and survival of Muslims, but also as a reflection of the growing understanding of Islam in minority areas.

Islamic religious leaders and officials within the Ministry of Religious Affairs in Muslim minority areas often say that Muslims in Muslim-majority areas must strictly guard their attitudes and actions. Because the heaviest impact of the attitude of Muslims who are "less friendly" will be felt by Muslims who are in minority areas. Before taking actions that will cause religious conflicts, Muslims in the majority area should think about the fate of Muslims in minority areas. If not, then bad luck will be experienced by Muslims in minority areas.

An understanding of the civic education process can begin with a conceptual framework of hegemony on the one hand or liberation on the other. The first paradigm, the educational process is basically an attempt to bring citizens to values that must be won in the context of life in the public sphere, usually carried out in ideological propaganda. While the second is an effort to maintain the public can have autonomy and independence by turning on intelligence in life in public spaces. Education in the second paradigm is intended to realize and maintain the idealization of public space as a space with norms of freedom and neutrality, rationality and intelligence, and orientation to humanity. The space for freedom and neutrality is maintained by eschewing the domination and monopoly of state and market power, the basis of rationality and intelligence is carried out by developing a culture of tolerance and nonviolence in social interaction, and the orientation of humanity is realized through the choice of relevant public discourse in combating social constructions that harm human rights.

In the context of today's Indonesia, civic education may be more suitable or synonymous with the concept of civic education. This concept contains more of a civic society than citizenship. The definition of "civic society" also means the same as the definition of "civil society", "civil society", or *civil society*. The image of the societies is none other than citizens who have a culture of citizenship which is then manifested into a social order that is democratic *civility*. According to Azyumardi Azra, civic education should place citizens more as subjects than objects of learning as happened in the past. (Azra, 2009).

Civic education concept is much broader than democracy education and human rights education because the scope of study and discussion includes many things, such as government, constitution, democratic institutions, *rule of law*, rights and obligations of citizens, democratic processes, active participatory and citizen involvement in civil society, knowledge of institutions and systems contained in government, politics, public administration and legal systems, knowledge of human rights, active citizenship, and so on (Azra, 2009).

Socialization and Implementation of Civic Values

In the life of Indonesian society, socialization of civic values can be developed through various social community structures in a pluralistic society. More focused socialization of civic values can be developed through various local communities such as Samin, Bedouin, tribes in the interior, and various other local communities in remote rural areas or in minority areas.

Civic values related to community culture in fostering civil culture (*civic culture*) among others: tolerance, pluralism, human rights, democratic culture, egalitarianism, cooperation, and so on. While civic values related to state structures are democratic systems, legal and economic justice, regional autonomy, anti-corruption, legislation and so on. (Asykuri ibn Chamin, 2003, p. 72).

The elements of civic culture, as the core of civic education can be divided into two categories. The first is cultural, and the second is structural. Cultural values include: tolerance; active participation; solidarity; mutual trust; equality; collaborate; union; and trust. Values that are state structure include: democracy; legal and economic justice; anti-corruption, decentralization; human rights; *good governance* and; obedience to the law.

Civic education related to civic culture in Islamic boarding schools can be empirically developed in an atmosphere of religious social life. Civic culture in Islamic boarding schools refers to historical facts in a society led by the Prophet Muhammad (PBUH) at the beginning of the growth of Islam and is now referred to as an ideal form of society. Even the ideas and practices of democracy at the time of the Prophet were considered very advanced beyond the development of

his time. At that time, religious differences such as Islam, Judaism and Christianity were used as *cultural resources* for community development in supporting the power of the State (*state capacity*) directly led by the Prophet.

This study is also relevant to AS Hikam's view that a society with an adequate civic culture as seen in *civil society* is characterized by free communication transactions by communities, because in this arena independent action and reflection are guaranteed, not limited by material living conditions and official political institutional networks (Hikam, 1996). So here it is possible to negotiate for the common good while still abiding by the law, as Nurcholish Madjid has often stated on various occasions. There are at least three important elements that determine the strengthening of civil society, namely the existence of *networks of social relations*, *reciprocal trust*, and the willingness to reciprocity (*norm of reciprocity*). The opinion of Robert Hefner, pointing to a strong tradition among Muslims, especially Islamic boarding schools to associate to train associational culture, has shown a peaceful face of Islam and played a role in promoting plurality and democracy in society (Gibson & Hefner, 2001).

Pluralism teaches students in dealing in society to improve the quality and competitiveness of each group. Collective efforts to pursue It can be assumed that in this study the civic culture or *positive-sum game* lifestyle in Islamic boarding schools maximizes these common interests related to the concept of cooperation needed to overcome common problems. Cooperation, especially among students, leads to the sacrifice of part of what is obtained from the cooperation. Cooperation does not mean closing the emergence of differences of opinion. This difference of opinion can encourage each student to compete in achieving better goals.

Civic Education and Democratization

The existence of a theory about the positive relationship between civic education and democracy is important to note considering that in the case of Indonesia, this will greatly determine the quality and direction of democracy. Theoretically-normatively, the culture of citizenship of Islamic communities or groups in the life of a plural Indonesian society is necessary for the cohesiveness and tolerance of Muslims, which in turn determines the level of cohesiveness and tolerance of Indonesian society as a nation. It is in this context that empirical research on the civic culture of Islamic communities or groups in various regions with different social and cultural settings seems important to undertake.

The link between civic education and democratization is inspired by the theory of multicultural democracy. This theory initially questioned whether minorities had the right to maintain their cultural institutions and legitimately maintain their cultural identity (Gibson & Hefner, 2001; Kymlicka, 2001; Kymlicka & Norman, 2000). This theory discusses social, civil, and political rights, in addition to the right of accommodation of institutional structures of the state for minorities. His theoretical statement reads: "that a community or religious group can become a community that has a culture of citizenship if they are involved in the democratization process". It goes on to state that integration and solidarity are determined not only by cultural characteristics but also by structural institutions. This multicultural democracy theory further states that there is a positive correlation or significant relationship between political integration and mutual trust, tolerance, and solidarity.

Talking about democracy education in pesantren is something that is not easy. Especially if this relates to the situation of pesantren in Java. Because in general, pesantren in Java, especially in salaf or traditional pesantren leadership, are dominated by absolute kiyai authority. All elements in the pesantren are subject to the rules of kiyai. Kiyai is a leader who is a powerful leader, and makes rules according to his own judgment. All pesantren residents will submit to kiyai with a feeling of obedience, without reserve. This is because the kiyai figure in Javanese society is the holder of religious authority. Kiyai is considered a saint who can give blessings. Therefore, in the pesantren tradition, there is the term *tabaruk* or *ngalap berkah* by way of *soman* on kiyai. He is the one who knows religion best, and therefore the students and the surrounding community usually feel it appropriate to submit to him.

The leadership pattern in pesantren in Muslim minority areas differs from pesantren salaf in Java and is uniform in shape. The management of the Pesantren and its working mechanism are determined by the Foundation based on the meeting of the Foundation's leadership. So, under the Foundation there is a board that serves as the 'executive' body of the Islamic boarding school. The structure is the "Caregiver" as the highest leader. Under the Caregivers are the Principals, Section Leaders, Homeroom Teachers, Trustees, Teacher Council and Student Organization. All management personnel are not elected by the pesantren community meeting, and determined by majority vote, but by the Foundation.

This shows that pesantren in Muslim minority areas are not the same as pesantren in Java, especially traditional pesantren in Java. The leadership of traditional pesantren in Java is usually centered on kiyai. All elements of the pesantren are subject to the kiyai, because the kiyai is usually the person who owns the pesantren. Even if a kiyai person is not the owner of a pesantren, he is trusted to lead the pesantren usually because of his charisma. Therefore, even though in the pesantren a board is formed that carries out the daily work of the pesantren, the kiyai as the leader still holds power that can be called absolute. With that charisma, even though the management is democratically elected, the distance between the kiyai and his family and the pesantren community remains unbridgeable.

Democracy in Islam is different from *Western-style* democracy. According to Al-Mawardi, a medieval political faqih who wrote the book *Al-Ahkam As-Sulthaniyah*, states that the mechanism of selecting leaders is through the deliberations of alim ulama or ingenious scholars, called *ahl al-hall wa al-'aqd*. This is what *salafus salih exemplified* when choosing the first caliph to the fourth caliph after the death of the Prophet of Allah. The criteria leader, besides fulfilling the requirements of morality and faith, is the most capable person, *primus inter pares* (Yusuf, 2009). So, deliberation is the way of democracy according to Islam. The western-style democratic system of *one man one vote* does not show the correct mechanism of deliberation according to Islam.

Pesantren and Religious Tolerance

Islam pays respect to religions other than Islam. Their places of worship, symbols they consider sacred also receive veneration. Tolerance is not only procedural but substantial in this context. Tolerance needs to be fostered because religious tolerance will manifest in community life when there is mutual respect specifically for each religion.

In the Islamic view, the concept of tolerance comes from Arabic (*as-samahah*) which is a modern concept to describe mutual respect and cooperation among different groups of people, both ethnically, linguistically, culturally, politically, and religiously. Therefore, tolerance is a great and noble concept that is fully an organic part of the religion of Islam. Then, what is *as-samahah* (tolerance)? Max Weber in his magnum opus "*The Protestant Ethic and the Spirit of Capitalism*" emphasized the importance of positioning religion as the spirit of ethics and social change. The social function of religion for social change towards a *multicultural equilibrium* society in this context is at stake for the betterment of society, not a supporter of an established, corrupt, and intolerant power order. From his work, it can be surmised that Weber also upheld an attitude of tolerance.

In the review of literature, especially those discussing Islamic history, it is proven that the concept of tolerance has been carried out since the time of the Prophet Muhammad. Just an example of tolerance with Christians was seen in 615 AD in the month of Rajab when the situation in Mecca was not conducive to the Muslims who were still small. Prophet Muhammad decided to migrate to Habasyah (Abbesenia), a region where the ruler was Christian. While in this area the Muslims coexisted harmoniously with the majority Christian population. In fact, the Prophet (peace be upon him) was treated well. Each side does not impose beliefs on the other.

In the context of inter-religious tolerance, Islam has a clear concept. "*There is no compulsion in religion, For you your religion, and for us our religion*" is a popular example of the concept of tolerance in Islam. In addition to these verses, many other verses are scattered in various Surahs, as well as a number of hadiths and practices of tolerance in Islamic history. These historical facts show that the problem of tolerance in Islam is not a foreign concept. Tolerance is an integral part of Islam itself whose details were later formulated by scholars in their works of exegesis. Later these

formulations were refined by the scholars with new enrichments so that they eventually became historical practices in Islamic society. Kiai and students in this cottage base their attitudes and tolerant behaviors, one of which uses this kind of postulate. It also refers to the agreement that they believe different should not be equated and the same should not be distinguished. What is different is the aspect of religious belief and ritual form, but the universal religious value that has implications for social development and humanity is a common value in religion.

According to Islamic teachings, tolerance is not only towards fellow Muslims but tolerance can also be applied to non-Muslims. Even Kiai in pesantren often assert that doing good is not only to humans but also to animals and rocks. If so, despite religious differences, still the different people are human beings and we must do good and give love to them. Islamic teachings affirm that human beings are brothers to each other because they are descendants of the Prophet Adam. Religion teaches harmonious relationships between people. Thus, Islam teaches brotherhood. Man comes from the same land. Therefore, there is no advantage of one individual over another, one class with another, one race over another, skin color over another. Departing from the same human origin, religion teaches that it should not be arrogant towards individuals towards other individuals, one group over another, one group over another.

As discussed above, tolerance is not only to humans, religion also pays attention to the universe, animals, and the environment. With this broad meaning of tolerance, inter-religious tolerance in Islam receives important and serious attention. Moreover, religious tolerance is a problem that concerns the existence of man's belief in God. It is so sensitive, primordial, and inflames conflict that it draws great attention from Islam.

In this context, Azyumardi Azra suggested that tolerance in this context is that harmony between religious people can be further developed at the non-theological level, strictly speaking including ethical, social, political, and economic levels. However, its development at this stage requires several important prerequisites, including: the elimination of mutual suspicion, and fear; On the contrary, it develops more honesty, justice in developing the mission and da'wah of each religion. On the other hand, respect and tolerance for differences between different religions is required. Only then will tolerance be established (Azra, 2009).

The historical fact of tolerance can also be shown through the Medina Charter or some refer to it as the Constitution of Medina. The Charter affirms the rights of Jews and Christians. This charter is an example of the principle of religious freedom once practiced by the Prophet Muhammad (peace be upon him) in Medina. Among the points that affirm religious tolerance are mutual respect among existing religions and not hurting each other and protecting each other members bound by the Medina Charter.

In practice, tolerance is a condition of religious life characterized by mutual understanding, respect, and respect. Tolerance is often associated with harmony. The word get along is related to compatibility, harmony and avoiding disputes. Komaruddin Hidayat emphasized that harmony is a condition and process of creating and maintaining diverse patterns of interaction among units or elements related to the concept of an autonomous system. Harmony reflects a reciprocal relationship characterized by mutual acceptance, mutual trust, mutual respect, and mutual respect, as well as mutual meaning of togetherness (Hidayat, 2009). In essence, Islam teaches its people to live in harmony with others and peacefully side by side with followers of different religions. Narrow fanaticism needs to be avoided because this kind of attitude can lead to disharmony in relations with fellow religious and different religions.

Tolerance in Islam is very comprehensive and all-encompassing. Therefore, tolerance will not be established if it is not born from the heart or from within. This means that tolerance not only requires a willingness to accept differences, but also requires material and spiritual sacrifices, both outwardly and mentally. Here, the Islamic concept of tolerance (*as-samahah*) becomes the basis for Muslims to perform *mu'amalah* (*hablum minan nas*) which is supported by a solid spiritual link (*hablum minallah*).

Tolerance in Islam is not procedural but substantive. Religious tolerance in the Islamic view is not to merge into one faith, nor to exchange beliefs between different religious groups.

Tolerance here is in the sense of *mu'amalah* (social interaction). So, there are common boundaries that can and cannot be violated that must still be maintained. This is the essence of tolerance where each party must be able to control themselves and provide space to respect each other's uniqueness without feeling threatened by their beliefs or rights.

Conclusion

In sum up, Muslim urban society strongly needs to adopt religious literacy as a basis of religious foundation to face modernity and pluralism, to prevent extremism, to strengthen religious identity and to increase social engagement. The successful of religious literacy education depends on the policy of religious education. If the policy supports the religious literacy program, the religious education can adapt this policy and include the policy into curriculum. In the case of Indonesia, the objective and method of religious education should be reconstructed and reformulated. While learning religious teaching, student should be able to understand and respect the beliefs and practices of other religions. It needs a new approach to religious education in Indonesia as an example of multicultural and plural society. With new approach of teaching about religion, religious education facilitates students and parents to understand each other with different religious and social backgrounds. Another positive contribution of religious education will be noticeable if religious literacy is incorporated in religious education. Learning from the experience of teaching religious literacy in America and Europe, it can be concluded that promoting religious literacy as a future direction of religious education does not mean to undermine someone's understanding and religious beliefs. Otherwise, it will make their own religion stronger and better because it leads them to more respect and appreciation to other people with different religions.

Indonesia as multicultural and plural society really needs to transmit religious literacy through religious education or Islamic education to be more specific. Several Islamic educational institutions have succeeded in transforming to adapt to the demands of the importance of teaching religious literacy such as *Sekolah Islam Unggulan*, Islamic Boarding School, and others. These institutions are expected to be more adaptable because they are supported by an open curriculum, adequate infrastructure, professional teaching staff, and family backgrounds of students from the middle class.

After learning various concepts regarding civic education, what is meant by civic education is a deliberate effort made by people responsible for education to help shape students to create an orderly, safe, and dynamic socio-political life, characterized by high continuous institutional collective cooperation due to active participation, solidarity, mutual trust, tolerance, reciprocity, social networking, and tradition associate to achieve the common good. In other words, civic education is an effort to form a civic cultured society. Societies that have civic culture are contrary to social life that is not civic culture (*uncivic culture*) which is characterized by betrayal, distrust, denial, exploitation, chaos, each isolated and leads to the decline of social institutions and in social life (Van Der Ploeg, 1998). *Pesantren* as a religious social institution is present and teaches its students the values mentioned above so as to produce polite, patient, tolerant student behavior by prioritizing reason, compassion and example (Hidayat, 2009).

Pesantren in Muslim minority areas are not only educational institutions and places for civic education, but can also be a civic space itself. This means, civic education is basically a process of educating citizens (read: students) in the public sphere (*public-sphere*). In Islamic boarding schools, civic education is taught, there is also citizenship awareness actualized, starting from daily life in the *pesantren* environment and in interacting with the community. Therefore, *pesantren* are also referred to as civic space. The reason is that *pesantren* is a form of community where students feel part of the community. Civic values taught in *pesantren* foster civic awareness to the students. These values become the provisions of the students after completing their education in *pesantren* and entering the community, so that they can become citizens of the community as well as good citizens.

References

- Ashraf, M. A. (2019). Exploring the Potential of Religious Literacy in Pakistani Education. *Religions*, 10(7), 429. <https://doi.org/10.3390/rel10070429>
- Asyukuri ibn Chamin (Ed.). (2003). *Pendidikan kewarganegaraan: Menuju kehidupan yang demokratis dan berkeadaban = Civic education* (Ed. rev). Majelis Pendidikan Tinggi, Penelitian, dan Pengembangan.
- Azhar, M. Z. (2021). *Pesantren dan Penjagaan Literasi keilmuan*. 1.
- Azra, A. (2006). Pendidikan Islam Indonesia dan Tantangan Globalisasi: Persepektif Sosio-Historis. In *Mencetak Muslim Modern: Peta Pendidikan Islam Indonesia*. Raja Grafindo Persada.
- Azra, A. (2009). Toleransi Agama Dalam Masyarakat Majemuk: Perspektif Muslim Indonesia. In *Merayakan Kebebasan Beragama*. Kompas-ICRP.
- Blaikie, N. W. H. (2000). *Designing social research: The logic of anticipation*. Polity Press.
- Capacity Building for Madrasah and Pesantren Teachers “You, The Other, and What You Do Together.” (2021). <https://leimena.org/eng/capacity-building-for-madrasah-and-pesantren-teachers-you-the-other-and-what-you-do-together/>
- Carlson, J., & Appleby, R. S. (2001). The Ambivalence of the Sacred: Religion, Violence, and Reconciliation. *Journal of Law and Religion*, 16(2), 975. <https://doi.org/10.2307/1051762>
- Casanova, J. (1994). *Public religions in the modern world*. University of Chicago Press.
- Chamberlain-Salaun, J., Mills, J., & Usher, K. (2013). Linking Symbolic Interactionism and Grounded Theory Methods in a Research Design: From Corbin and Strauss’ Assumptions to Action. *SAGE Open*, 3(3), 215824401350575. <https://doi.org/10.1177/2158244013505757>
- Corry, Ulung Napitu, Wilson Simanjuntak, & Bakhrul Khair Amal. (2021). Anthropological Analysis in the Perspective of Ontology, Epistemology and Axiology. *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial*, 8(4), 252–264. <https://doi.org/10.33258/konfrontasi2.v8i4.162>
- Dinham, A., & Shaw, M. (2017a). Religious Literacy through Religious Education: The Future of Teaching and Learning about Religion and Belief. *Religions*, 8(7), 119. <https://doi.org/10.3390/rel8070119>
- Dinham, A., & Shaw, M. (2017b). Religious Literacy through Religious Education: The Future of Teaching and Learning about Religion and Belief. *Religions*, 8(7), 119. <https://doi.org/10.3390/rel8070119>
- Fox, N. (n.d.). *How to Use Observations in a Research Project*.
- Fuller, R. (2019). Religion is nonsense. *Religion, Brain & Behavior*, 9(3), 295–301. <https://doi.org/10.1080/2153599X.2018.1429009>
- Gibson, T., & Hefner, R. W. (2001). Civil Islam: Muslims and Democratization in Indonesia. *Indonesia*, 72, 197. <https://doi.org/10.2307/3351487>
- Hadiwitanto, H. (2021). *Religion and Generalised Trust, an Empirical-theological study among university students in Indonesia*. Radboud Universitet Nijmegen.
- Hahn, C., Jorgenson, J., & Leeds-Hurwitz, W. (2011). A Curious Mixture of Passion and Reserve”: Understanding the Etic/Emic Distinction. *Éducation et Didactique*, 5–3, 145–154. <https://doi.org/10.4000/educationdidactique.1167>
- Hannam, P., Biesta, G., Whittle, S., & Aldridge, D. (2020). Religious literacy: A way forward for religious education? *Journal of Beliefs & Values*, 41(2), 214–226. <https://doi.org/10.1080/13617672.2020.1736969>
- Hidayat, K. (2009). Kiai dan Dunia Pesantren. In *Mereka Bicara Pendidikan Islam*. Rajawali.
- Hikam, M. A. S. (1996). *Demokrasi dan civil society* (Cet. 1). LP3ES.
- Idrus, A. (2009). *Manajemen pendidikan global: Visi, aksi, dan adaptasi* (Cet. 1). GP Press.
- Imamah, F. M., & Lee, H. (2024). Bridging the Gap: Exploring Religious Literacy as an Alternative Approach to Religious Education in Indonesia. *Analisa: Journal of Social Science and Religion*, 9(1), 1–19. <https://doi.org/10.18784/analisa.v9i1.2136>
- Kaawoan, S., Solong, N. P., Mustain, A. Z., Ainiyah, N., & Nugraha, A. R. (2021). Understanding the concept of Islamic education for millennial in Indonesia. *Linguistics and Culture Review*,

- 5(S4), 1426–1438. <https://doi.org/10.21744/lingcure.v5nS4.1886>
- Kosim, M., Muqoddam, F., Mubarak, F., & Laila, N. Q. (2023). The dynamics of Islamic education policies in Indonesia. *Cogent Education*, 10(1), 2172930. <https://doi.org/10.1080/2331186X.2023.2172930>
- Kymlicka, W. (2001). *Politics in the vernacular: Nationalism, multiculturalism, and citizenship*. Oxford University Press.
- Kymlicka, W., & Norman, W. (2000). Citizenship in Culturally Diverse Societies: Issues, Contexts, Concepts. In W. Kymlicka & W. Norman (Eds.), *Citizenship in Diverse Societies* (pp. 1–42). Oxford University Press. <https://doi.org/10.1093/019829770X.003.0001>
- Lukens-Bull, R. (2019). Pesantren, Madrasa and the Future of Islamic Education in Indonesia. *Kawalu: Journal of Local Culture*, 6(1), 29. <https://doi.org/10.32678/kawalu.v6i1.2044>
- Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., & Aziz, H. (2023). Contestation of Islamic educational institutions in Indonesia: Content analysis on social media. *Cogent Education*, 10(1), 2164019. <https://doi.org/10.1080/2331186X.2022.2164019>
- Moore, D. L. (2007). *Overcoming Religious Illiteracy*. Palgrave Macmillan US. <https://doi.org/10.1057/9780230607002>
- Nurpratiwi, S., Effendi, M. R., & Amaliyah, A. (2021). Improving Religious Literacy Through Islamic Religious Education Course Based On The Flipped Classroom. *Istawa : Jurnal Pendidikan Islam*, 6(1), 16. <https://doi.org/10.24269/ijpi.v6i1.3107>
- Paranjpe, D. (2019). *TO SCIENCE EDUCATION & RESEARCH*.
- Pribadi, Y. (2022). Sekolah Islam (Islamic Schools) as Symbols of Indonesia's Urban Muslim Identity. *TRaNS: Trans -Regional and -National Studies of Southeast Asia*, 10(2), 203–218. <https://doi.org/10.1017/trn.2021.15>
- Ropi, I. (2006). Sekolah Islam untuk Kaum Urban: Pengalaman Jakarta dan Banten. In *Mencetak Muslim Modern: Peta Pendidikan Islam Indonesia*. Raja Grafindo Persada.
- Ropi, I. (2013). *The politics of regulating religion: State, civil society and the quest for religious freedom in modern Indonesia*. xiv, 282 leaves. <https://doi.org/10.25911/5D626E4311EDC>
- Sakaranaho, T., Aarrevaara, T., & Konttori, J. (2020). Introduction: Setting the Stage. In T. Sakaranaho, T. Aarrevaara, & J. Konttori (Eds.), *The Challenges of Religious Literacy* (pp. 1–8). Springer International Publishing. https://doi.org/10.1007/978-3-030-47576-5_1
- Sofjan, D. (2020). Learning about Religions: An Indonesian Religious Literacy Program as a Multifaith Site for Mutual Learning. *Religions*, 11(9), 433. <https://doi.org/10.3390/rel11090433>
- Tilaar, H. A. R. (2005). *Manifesto pendidikan nasional: Tinjauan dari perspektif postmodernisme studi kultural*. Penerbit Buku Kompas.
- Umar, U. (2023). *Deepening Convictions: Leading for Religious Literacy Based on Pesantren*. 10(2). <https://doi.org/10.33650/pjp.v10i2.7012>
- Van Der Ploeg, P. A. (1998). Minority Rights and Educational Authority. *Journal of Philosophy of Education*, 32(2), 177–193. <https://doi.org/10.1111/1467-9752.00086>
- Yusuf, C. F. (2009). Prolog: Pesantren, Demokrasi dan Keindonesiaan. In *Pesantren Pendidikan Kewargaan dan Demokrasi*. Penerbit Gaung Persada Press.
- Zuhdi, M., & Sarwenda, S. (2020). Recurring Issues in Indonesia's Islamic Education: The Needs for Religious Literacy. *Analisa: Journal of Social Science and Religion*, 5(01), 1–13. <https://doi.org/10.18784/analisa.v5i1.1038>